

A Warning-Piece

To the
Sloathful, Idle, Careless, Drunken;
and Secure Ones of these last
and worst of Times.

Wherein

The danger that attends every one that delights
in any of these Vices may be avoided: and the
Reward of all those that have their Conversa-
tion in Holiness may be attained.

Prov. 24. 30, 31. *I passed by the field of the
sloathful, and by the vineyard of the man destitute of
understanding; and loe, it was all grown over with
thorns, and nettles had covered the face thereof; and
the stone wall thereof was broken down.*

Prov. 23. 29, 30. *Who hath woe? who hath sor-
row? who hath contentions? who hath wounds with-
out cause? who hath redness of eyes? even they that
tarry long at the wine, they that go to seek mixt
wine.*

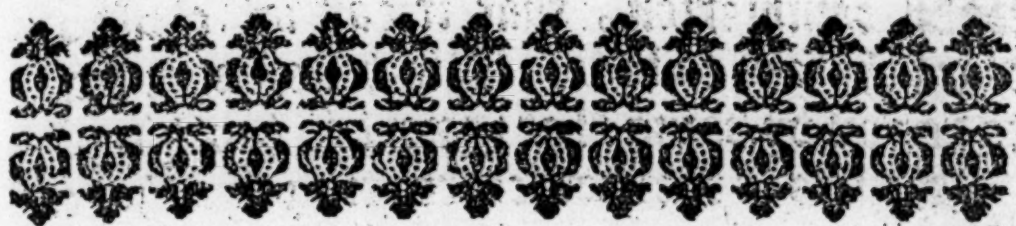
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1. The first part of the document is a list of names and addresses, which appears to be a directory or a list of contacts. The names are written in a cursive script, and the addresses are listed below them. The list includes names such as "John A. Smith", "John B. Smith", "John C. Smith", "John D. Smith", "John E. Smith", "John F. Smith", "John G. Smith", "John H. Smith", "John I. Smith", "John J. Smith", "John K. Smith", "John L. Smith", "John M. Smith", "John N. Smith", "John O. Smith", "John P. Smith", "John Q. Smith", "John R. Smith", "John S. Smith", "John T. Smith", "John U. Smith", "John V. Smith", "John W. Smith", "John X. Smith", "John Y. Smith", and "John Z. Smith".

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WARNING

To the

Sloathful, Idle, Careless, and
Secure Ones, &c.

Wherein can a Friend more unfold his love, then in preventing dangers before their birth, or in reducing one to safety which is travelling in the way to ruine. To be plain argues honesty.

Cresus counselled Cyrus, that if he ment to hold the Lydians in slavery, that he should teach them to sing, and play, and drink, and dance, and dally; for (saith he) that will do it without your indeabour.

The Devil with pleasure pips men into security, then steals away their souls, & leaves them to the wrath of God. Vice is of such a

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soady complexion, that it cannot chuse but teach the soul to hate. 'Tis true, men learn to do evil by doing that is next it (nothing.)

Idleness is the most corrupting flye that can blow in any humane minde, Tell me if there be any life more irksome then idleness, it is the sink which receiveth all the filthy channel of vice, and with that poisonous aire it poisoneth and infecteth the soul. Man being idle hath his minde apt to all uncleanness, and when the minde is void of exercise, the man is void of honesty; prosperity ingendzeth sloath, it turneth the edge of wit.

Aristotle saith, That which is most noble by nature, is made most vile by negligence; idleness is the onely nurse, and nourisher of sensual appetites.

Hierom adviseth us ever to be doing something, that the Devil finde us not idle; for it is his cushion wherewith he lulls the soul asleep in sin. Saith Origin, It teacheth much wickedness. Cicero saith, They that do nothing learn to do ill. Idleness is the mote that so rest and soonest infecteth the minde with many mischiefs. Its against nature (saith Cicero) yea the sloathful man sleepeth in his own want: it is hard for him that will not labour to excel in any Art. Idleness is the enemy of Vertue, and the very train of all wickedness.

Gallen

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Gallen saith, Sloth loseth time, dulleth the understanding, nourisheth humors, choaketh the brain, and displeaseth God.

Seneca saith, Its the mother of poverty, its the ready way to Atheism.

Homer saith, Idleness maketh of men, women; of women, beasts; and of beasts monsters.

Pythagoras gave his Disciples this Precept, Take good heed that thou sit not upon a bushel, meaning that idleness ought especially to be eschewed. Lust is quenched through labour; and kindled through idleness.

The idle heart is moved with no Prayers, The rich man if he war idle, will quickly be poor. Its the step-mother of Wisdom and Science. Men are born to good works, whereof our souls may serve for an invincible proof, seeing it is never still, but in continual motion and action; it decaves the health of the body. The Bees can abide no drones among them, but as soon as any begin to be idle, they kill them, saith Plutarch. The wise mans idleness is his continual labour. Carthage overcome, Rome by idleness came to ruine, (saith Augustine.)

Solomon saith, Prov. 12. 11. He that followeth the idle is destitute of understanding. The Egyptians to banish Idleness, made a Law,

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that every one monethly should give account how he spent his time, and had their names registered in a Book for the same purpose. Idleness doth cause in man dishonest thoughts, and opens the gate unto all vices; but the good exercises of vertue doth shut up the way of temptation that the Devil cannot get in. Solomon saith, Go to the Pismire, O sluggard, and behold her wayes, and be wise; for she having no guide, governour, nor ruler, prepareth her meat in the Summer, and gathereth her food in the harvest, Prov. 6. 6, 7, 8, 9, &c. If the word of God cannot instruct thee, yet learn of the little Pismire to labour for thy self, and not to burthen others. How long wilt thou sleep, O sluggard, when wilt thou arise out of thy sleep, Prov. 24. 33, 34. Yet a little sleep, a little slumber, a little folding of the hands to sleep. Therefore thy poverty cometh as one that travelleth by the way: (that is, suddenly, and when thou lookest not for it) and thy necessity like an armed man: it shall come in such sort, that thou shalt not be able to resist it. Solomon expresseth lively the nature of the sluggards, which though they sleep never so long, yet have never enough, but ever seek occasions thereunto. Idleness, one of the sins of Sodom, it is said, that abundance of idleness was in her, and in her daughters, Ezek. 16. 49.

David

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David through idleness committed Adultery,
As we may see, 2 Sam. 11. 2.

Syrach saith, that idleness bringeth much
evil, Eccles. 33. 26. St. Paul commanded, that
he that would not work should not eat, for saith
he, We hear that there are some that work not at
all, but are busie-bodies; therefore them that are
such we command and exhort you by our Lord
Jesus Christ, that they work with quietness, &c.
2 Thes. 3. 10, 11. for saith he, being idle, they
go about from house to house; yea, they are not
onely idle, but also praters, and busie-bodies,
speaking things that are not comely, 1 Tim. 5. 13.
Go to the Crane, thou babler, read her story,
and let her inform thee, who flying out of Sicily,
puts little stones in her mouth, lest by her
gagling she betray her self as a prey to the
Eagles of the Mountain Taurus; which with
this policy she flies over in safety. Silence is
every where safe guarded, while an unruly
tongue may procure ruine, and prove as a
sword to cut the thred of life in two. Where
there is a flood in the tongue, there the heart
is empty; in many words there is error of-
ten committed, for truth doth consist in few
words. Better it is to make a small scarre by
speaking little, then a deep wound by much
babbling. Silence is a gift without peril, and
a treasure without enemies, saith Phosian.

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Our Saviour saith, That for every idle word that men shall speak they shall give an account at the day of Judgement; for by thy words thou shalt be justified, and by thy words thou shalt be condemned, Matth. 12. 36, 37. Therefore it doth highly concern every one to be very careful what they speak.

Above all things flee from Idleness, for its the mother of vice, and the step-mother of all vertue: it is nothing indeed but a very death, and the Sepulchre of a man that is yet living. God would that man which was indued with so many good gifts of perfection should not live idly. Thou that livest here so compassed about with so many enemies, how much cause hast thou to avoid idleness, and to flee away from it. God placed Adam in Paradise, to the end that he should labour and work there, Gen. 2. 15. and yet he for all his labour sustained great loss and harm; and thinkest thou to gain by living at thy own will and pleasure. Job saith, Job 5. 7. That man is born to trouble as the sparks flie upwards; and therefore God hath given thee two hands to work withal, as he hath given the Birds two Wings to flye withal. He that goes about to shoot at any Bird will not shoot at him when he flyeth, but will tarry and expect until he stand still: so the Devil will not seek to shoot at thee or hurt thee when

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When thou art well occupied in any good work, but waiteth the time until that he may finde thee idle, that he may then strike thee with his temptations, and take from thee the life of thy soul; therefore thou must alwayes be occupied, that the Devil may never finde thee idle. The Vessel that is occupied, and full already, can contain no more in it, and the minde that is full occupied about good things cannot admit of evil thoughts into it; but if the Devil finde it unoccupied, he will put evil cogitations into it: The water which continueth running, bringeth forth good Fish, but the standing waters, or morishes, and lakes, do bring forth Frogs and Serpents, and that Fish that is in them is unlabory and dangerous to eat of; and what canst thou bring forth if thou be idle, but foul and dishonest thoughts: drive away from thee all idleness, for if thou flyest not away from thy pleasure, thou canst not chuse but be taken prisoner by a number of vices, 1 Sam. 19. When David was occupied with the continual persecution of Saul, he falls not into sin, as he did afterwards when he was idle at home in his own palace, 2 Sam. 11. And when Solomon was occupied about his building, he did not offend God; but when his work was at an end, and that he gave himself unto idleness, he committed very great offences,
1 Kings

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1 Kings 11. The Tribe of Dan searching out an inheritance to dwell in, they sent five men out of their Coast, and they came to Laish, and they saw the people which were therein, which dwelt careles; and when they returned back unto their Brethren, the first motive that they used to encourage them for to go, was this: said they, If you will go you shall come unto a careles people; so they went up and smote the people with the edge of the Sword, and burnt the City, Judges 18. You that are given unto idleness, sloathfulness, and carelesness, behold and consider the end of these people, even the men of Laish, it caused their destruction; therefore be ye diligent: the men that went to view the Countrey of Laish, they said to their Brethren, do you sit still, be not sloathful (as if they should have said) will you lose this good occasion through your sloathfulness, v. 10. When they used another motive to draw them from Idleness, saying, The Countrey is a place that doth lack nothing that is good in the world. Here you see that the Tribe of Dan through their diligence obtained this fruitful and plentiful Countrey which did lack nothing in the world: And those idle people of Laish through their carelesness did not onely lose their City and their Countrey, but it also caused the destruction of themselves too; therefore flye from
idle

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Idleness and carelesnes, for fear the like judgement befall you.

While the Trojans were watchful their City they kept,
But lost it was when they securely slept.

And when their City (through their carelesnes) was all of a flame, they cryed, Trojus fuit, here was a Troy, or we had a Troy! hast thou some thoughts of acting some honourable enterprize, and doth idleness, sloathfulness, or carelesnes put as it were a bolt in the way, saying, it is too difficult or impossible for thee; I pray thee be not deluded by this flattering Syriac, for *Nihil est tam difficile, sed ex labore facile vincatur*, that is, There is nothing so hard but by labour is easily overcome. The Heathen Poet could say,

By industry the Tygers gentle grow,
And the wilde Lions may be tamed so,
And the fierce Bull, whose ire doth provoke,
By industry is brought to bear the yoke. Ovid.

Lobe overcometh all things, and diligence doth the like.

Idleness is the nourisher of all carnal vice;
if thou wilt flee from idleness, thou shalt soon
make

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make all sinne and vice to flourish in thee, for thereby thou takest away all the sustenance that maintaineth it. Solomon saith, Prov. 10. 16. The labour of the righteous tendeth to life. The way to Heaven is full of travel and continual occupations of holiness and vertuous exercises: If thou didst but remember that which of all the time which thou dost lose, that thou must render a strict account or reckoning to Almighty God, thou wouldest not lose one jot thereof. The Spirit of God doth shew it self where it is, for it will suffer no idleness to rest or harbour where it is, or where it remaineth. When thou art idle, thou dost lose the best thing which thou hast, which is Time.

By ever learning Solon waxed old,
For time he knew was better far then Gold;
Nature might give him Gold which would decay,
But nature could not give him yesterday.

Gather thy Manna in the eve of the Sabbath, that thou mayest rest when the Sabbath day cometh, Exod. 16. that is, take pains, and labour whilst thou art in this life, that thou mayest rest, and take thine ease when that great feast of eternal Bliss cometh. The Land that lyeth idle, and is not tilled, bringeth forth

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forth nothing but byers, thorns, and unprofitable weeds; and if thou dost not flye from idleness, thou canst not chuse but thy heart will be full of evil thoughts. S. Paul saith, Gal. 5. 15. take heed therfore that you walk circumspectly, not as fools, but as wise; occupy therfore the land of thy heart, in good and holy exercises; to the intent that thou mayest ever be doing of good works, and bring forth the fruits thereof. Christ teacheth by a similitude, that he alwayes calleth man to labour, A certain householder went for to hire laborers into his vineyard; Mat. 20. he went about the third hour, and about the sixth hour, and about the eleventh hour, and alwayes found some standing idle, and he began to reprove them, saying, Why stand you here all the day idle? and he said, Go into my vineyard. This similitude doth plainly demonstrate unto us, that God would not have us be idle at no time of the day. Solomon saith, Prov. 10. 4. A sloathful hand maketh poor, but the hand of the diligent maketh rich. Chap. 13. 4. The sluggard lusteth, but his soul hath naught, but the soul of the diligent shall have plenty. Chap. 18. 9. He also that is sloathful in his work is even the Brother of him that is a great waster. Chap. 19. 15. Sloathfulness causeth to fall asleep. Chap. 20. 13. Love not sleep, lest thou come to poverty, open thine eyes and thou shalt be satisfied.

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sied with bread: sive from sloth lest thou fall asleep, and loke not sleep lest thou come to poverty; but open thine eyes to be diligent, and thou shalt be satisfied with all things necessary for thee. Verse 4. The sloathful will not plow because of Winter, therefore shall he begin Summer, but have nothing, Chap. 21. 25, 26. The desire of the sloathful slayeth him, for his hands refuse to labour; he thinketh to live by wishing and desiring all things, but will take no pains to get it; for saith the wise man, He coveteth evermore greedily. Chap. 22. 13. The sloathful man saith a Lion is without, I shall be slain in the street. Solomon derideth them that invent vain excuses because they would not do their duty. Prov. 26. 13, 14, 15. As the door turneth upon the hinges so doth the sloathful man upon his bed. Chap. 19. 24. The sloathful hideth his hand in his bosom, and it grieveth him to put it again to his mouth. Chap. 15. 19. The way of the sloathful man is an hedge of thorns, he ever findeth some let or stay, and will not go forwards. By sloathfulness the roof of the house goeth to decay, and by the idleness of the hands the house droppeth through, Eccles. 10. 18. I passed by the field of the sloathful, and by the vineyard of the man destitute of understanding, and loe it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was bro-

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broken down ; then I beheld and considered it well , I looked upon it , and received instruction : Prov. 24. 30, 31, 32. Herein appeareth one chief point of Solomons Wisdom : that is, to consider, and look upon the errours of other men, and thereby learn to eschew them ; for to see the great loss and detriment that cometh of idleness, and sloathfulness , and considering of it, to become diligent, and laborious, is surely a great sign of a wise and prudent man ; he is happy that by other mens faults doth learn to beware.

That servant which had one Talent delivered unto him, Matth. 25. 26, 28, 30. he through sloathfulness hid it, and did not occupy it : his Master said unto him , Thou evil servant and sloathful, for so he called him, and he said, Take the Talent from him (moreover he said) cast therefore that unprofitable servant into utter darkness, there shall be weeping and gnashing of teeth ; there is nothing but meer darkness out of the Kingdom of Heaven. Here we see that sloathfulness doth not onely lose all things in the world (as the men of Laish did) but also eternal happiness hereafter ; for said the Master , Cast that unprofitable servant into utter darkness. Now sith it is so, who is it that will or dare give themselves unto idleness, or sloathfulness, seeing by it we do not

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onely lose all things that are good here, but also hereafter.

Syrach speaking of the sluggard, saith Ecclesiasticus 22. 1. 2. A sloathful man is like a filthy stone, which every man mocketh at for his shame. A sloathful man is to be compared to the dung of oxen, and every man that taketh it up will shake it out of his hand; like as the idle stone gathereth mols and filth, so doth the sloathful both sickness of body and corruption of minde.

Thus in brief you have heard what idleness is, and the fruits of it; for first, it teacheth men to do evil, and it is the sink which receiveth all the filthy channel of vice, and with that poisoneth and infecteth the soul, its an enemy to vertue, and the very train to all wickedness, it loseth time, it dulls the understanding, it nourisheth humours, it displeaseth God, its the mother of poverty, its the step-mother of wisdom, and the ready way to Atheisme, and it kindles lust. Carthage was overcome, and Rome came to ruine through it. It causeth evil and dishonest thoughts, it opens the gate to all wickedness, its one of the sins of Sodom, and by it David committed Adultery, it bringeth much evil, and it causeth them to be meddling where it doth not concern them, and so are called praters, and busie-bodies, speaking things that are not comely; we must give ac-

count

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count for every idle word; through idleness we are in danger to loose all things in the world: Solomon through idleness committed great offences, yea it caused the people of Laish to lose their City and their Countrey, and the destruction of themselves too. It caused the City of Troy to be all on a flame; therefore fly from idleness, and thou shalt soon make all sin to famish in thee; for it is the sustenance that maintains it. That land that lyeth idle bringeth forth nothing but bryers, thorns, and thistles; by idleness the roof of the house dropeth through. And besides all this, thou art in danger thereby to be cast into utter darkness. The Prophet Jeremiah saith, Jer. 48. 10, 11. Cursed be he that doth the work of the Lord negligently: and in the next verse he saith, Moab hath been at rest from his youth, and he hath settled on his lees: Zeph. 1. 12. But the Lord will search Jerusalem with lights, and visit the men that are frozen in their dregs, and say in their heart, The Lord will neither do good nor evil: Thus you see what a dangerous condition the idle, sloathful, careless, and secure ones are in: First, they are careless of Grace, and the means of it, as the Word, Repentance, Faith, prayer, &c. Secondly, they are fearless of Gods Judgements. Thirdly, they are feelingless of the heavy burthen of their sins; so

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that

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that the spirit of slumber is a binding up of their faculties; depriving them of the exercise of grace: To them grace is no care, judgement is no fear, sin is no sorrow, their ignorance doth grow, and they are negligent in matters of salvation, they are careless in Gods service, like unto that careless servant, that began to eat, and drink, and to be drunken, Matthew 24. They delay repentance; security soundeth it is not yet time, they ever dream of felicity, boasting of their own hearts desire: With the Dolpin they swim in delights, when destruction is nearest, till at last securities maid wofully cryed, the hour is past.

Sloveness and carelessness is the fore-runner, either of gross sins, great crosses, or most terrible judgements, it emptieth the heart of Grace, and it sweepeth and garnisheth it for Satan: God will hide his face and trouble shall follow. The rich man that had much goods laid up for many years, said to his soul, Luke 12. 20, 26. Live at ease; And God said unto him, O fool, this night will I fetch away thy soul from thee. 1 Thes 5. 3. When they shall say peace and safety, then shall sudden destruction come upon them, as the travel upon a woman with childe, and they shall not escape; it shall be felt before it be seen, like a Thief in the night. Woe to them that are at ease in Sion, Amos 6. 1. Gideon smote the

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the careless host : security was the overthrow of Laisa, Judg. 8. 11, & 18. 7. 1c. 27.

The good man of the house awaked to save his goods from the Thief, the Husbandman for his Harvest, the Merchant for his Wares, the Souldier for his Spoil : and shall we lose an eternal crown wth sleeping. He that hath the key of David hath opened the way : the way is opened, but yet narrow. Awake and strive to enter in : Matthew 25. When the Jubile is past, the foolish cry, open, open ; some awake a little, and begin a little to enter in ; but finding the way strait ; first with Lots wife they look back, 2 Pet. 2. 5 then with Demas they turn back, and with the dog they run back to their vomit. When thou thinkest upon that crown, think therewithal upon this word, Few, few enters in, few are chosen, in the great deluge, ver. 8. few souls were saved in the overthrow of Sodom, but Lot was saved. Amongst the sixty three thousand five hundred and fifty of the people of Israel, only Joshua and Caleb entered into the Land : Therefore uncessantly importune that holy of Israel like the urgent widow, be not idle, or sloathful, but diligent and vigilant. Leave him not till with Jacob thou get a blessing.



A word or two of the Definition of Drunkenness.

THe drinke is the betrayer of the minde, and doth disapparell the Soul, yea the thoughts of the heart (which God hath secluded from the very devils) by drunkenness do suffer a search: the Devil could never finde a cunninger bait, to angle both for the acts and meanings of men, then drunkenness is. You shall scarcely finde a man that is much addicted to drinke that is not ruined. What a monster is man in drunkenness, he hath a swimming eye. A face both roast and sod, a tongue clammed to the roof and gums, a druming ear, a scabbered body, a boiling stomach, a mouth nasty with offensive fumes till it sicken the brain, a palsied head, and legs tottering up and down their mistuned burthen; he hath no memory at all, for the abundance of drinke hath drownded up that noble recorder; and while Bacchus is his chief god, Apollo never keeps him company; friends and kins, familiars and strangers, are then of equal esteem.

Drunkenness is the funeral of all intelligible

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ble man; A drunken miade, and a drunken stomack are both alike, neither can retain what they receive: I will be loath to admit of a familiar so infectious as this. The wise man adviseth us to the contrary, saying, Prov. 23. 20, 21. Keep not company with drunkards, nor gluttons; for the drunkard and the glutton shall be poor. And St. Paul saith, 1 Cor. 5. 11. If any that is called a brother be a fornicatour, or covetous, or an idolator, or railer, or a drunkard, or an extortioner, with such a one eat not. St. Paul asks a question and answers it himself, saying, 1 Cor. 6. 9, 10. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived, neither fornicatours, nor idolaters, nor adulterours, nor wantons, nor buggers, nor thieves, nor covetous, nor drunkards, nor railers, nor extortioners, shall inherit the kingdom of God. Gal. 5. 19, 20, 21. The works of the flesh are manifest, which are adultery, fornication, uncleanness, wantonness, idolatry, witchcraft, hatred, debate, emulation, wrath, contention, sedition, heresies, envies, murthers, drunkenness, gluttony, and such like; whereof I tell you, as I have told you before, that they which do such things, shall not inherit the kingdom of God. The Apostle in these two places reckons more then twenty damnable sins, and the Drunkard, the Glutton, and the Railer, do as it were

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bring up the rear of this wicked and ungedly regiment. I beseech you cast your eyes back, and seriously consider, whether thou art at league with any of these soul destroying soldiers, for if thou be, thy state is dangerous. Therefore seeing that we have so many strange enemies to encounter withal, we have great cause to take St. Pauls counsel Ephel. 6. 11, &c. for to be strong in the Lord, and to put on the whole armour of God; That we may be able for to wrestle, & to overcome these potent enemies. Whatsoever friend I make choice of, I hope for to have them endued with these two vertues (that is) mildeness and temperance: An excellent Cabrat. Luke 21. 54. Take heed to your selves, lest at any time your hearts be oppressed with surfeiting and drunkenness, &c. Drunkenness of the Hebrews is called wine-bibbers; then St. Pauls counsel is not to be despised. Eph. 5. 15, 16, 17, 18. Take heed therefore that ye walk circumspectly, not as fools, but as wise, redeeming the time for the dayes are evil: wherefore be ye not unwise, but understand what the will of the Lord is; and be not drunken with wine wherein is excess. Paul doth not forbid the use of wine, but the abuse of it; for to Timothy he saith thus, 1 Tim 5. 23. Drink no longer water, but use a little wine for thy stomacks sake, and thine often infirmities. Solomon saith
Prov.

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Prov. 31. 6, 7. Give ye strong drink, unto him that is ready to perish, and wine unto them that have grief of heart: Let him drink that he may forget his poverty and remember his misery no more. Psal. 104. 15. Wine maketh glad the heart of man. Strong drink is the good creature of God, pure to the pure. Which serveth, 1. naturally for the bodie nourishing and strength, and to be used with sobriety. 2. Physically for the corroboracion of the body, and refreshing of the minde, Wine (saith Austin) moderately drunken is medicinable, but drinking more then need requireth, it consumeth, it's poison.

Drunkenness is not onely when wine hath banished wit which may soon overtake a weak brain, but also when one doth sit long at drink; albeit their brain were never so strong to bear it, which is called, Prov. 23. 30. One that tarrieth long at wine, and that goeth, and seeketh mixt wine. Such kinde of drinking, are as well condemned, as staggering ebriety; such like drunkenness is called a boiling, chafing, or waring too hot with wine. Some delight to be drunk alone, some provoketh others to do the same, some drink by measure, out of measure: the drunkard saith, do me reason, while as both his demand, and the others grant is altogether reasonless. All these sorts are afflicted with this mallady, and with this vile

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diseased: custom maketh this disease contagious to many; use altereth nature, and custom brings idle superfluity to urgent necessity; First, the drunkard drinks for thirst, then for delight, at last for wantonness, & then without measure by an unsatiable voluptuousnes. When I name wine, it is to be taken (Synecdochically) for all sorts of strong drink; one drunkard is the cause of another, saying, Isa. 50. 12. Come, I will bring wine, and we will fill our selves with strong drink, and to morrow shall be as this day, and much more abundant, as the challenged drunkard doth alledge. Prov. 23. 20. that company causeth him, who forced him with, either drink or get thee gone; 1 Cor. 5. 11. whilst as they are expressly forbidden to keep company with drunkards and gluttons, Ephes. 5. 11. and that thou shouldest have no fellowship with the unfruitful works of darkness. But a graceless heart turning the grace of God into wantonness, and having the minde feeble and weak, suffereth sensuality to reign over reason, and grace. St. Jude saith, Jude 12. These are spots in your feasts of charity, when they feast with you without all fear, &c. v. 12. these are murmurers, complainers, walking after their own lusts, whose mouths speak proud things, &c. 2 Pet. 2. 10, 12, 13. These are makers of sects fleshly, having not spirit (of regeneration) they shall receive reward of unrighteousness. 1 Thes. 5. 6, 7, 8.

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Therefore let us not sleep as do others, but let us watch and be sober; here sleep is taken for contempt of salvation: when men continue in sins, and will not awake to godliness;) for they that sleep, sleep in the night, and they that be drunken are drunken in the night? but let us which are of the day be sober, putting on the brest plate of faith, and love, and the hope of salvation for an helmet, Eph. 6. 17. The wise man saith, Eccles. 10. 17. Blessed art thou, O land, when thy King, or Governours, eat in time for strength and not for drunkenness: they that drink for drinks sake, or are too usual at drinkings (who as Demosthenes said to King Phillip) Sponges, who want but a wide wound to their wanton will. Some think that drink is given of God, not onely for necessity, but also for delectation, thinking thereby they may exceed as they please; they consider not that strong drink was given to man, to cheer the heart, and not to oppress it, and to praise God for it, and not not to offend him with it, or by it. Some think that drunkenness is physical, wherein they foolishly erre, esteeming the poison of the soul, to be good physick for the body: when the medicine is so filthy, the healing or curing is thought to be as filthy.

A drunkard is like a Leech that still sucketh and cannot be satisfied. When necessity is satisfied.

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fisfied, insoleney salts his appetite, he backs his dzunkennels with Tobacco, that by all the four elements, earth, water, aire, and fire, he may be intoricated. Dzunkennels as it darkeneth the wit, and perverteth the imagination; so beyond all the affections it stirreth up choller, by a conueniency of the sulphurous heat that is both in dzink and in the bilious humour concurring to make the greater flame to kindle up the heart of the smallest injury. Cambyles King of Persia in his dzunkennels was incensed at the gentle reproof of his minion Praxaspes, and killed his son. Alexandet at the wine killed in his foolish fury his most loving Clitus, for the which when he was sober again, he attempted to kill himself. Anger is a madness short and involuntary, but dzunkennels is both custonable and voluntary, and an insatiabable evil.

Philoxenus wished a Cranes crag, and Melanchius a Swans neck of thzee cubits long, that they might by the longer space enjoy the pleasure of their dzink; his life is vita Ranarum, a Frogs life, saith Erasmus. Frogs love to live in morish places, he in his pots, like a flye (fucta vivit) he libeth by sucking. Wine is the mirror of the minde; he is like Bonosus, who was born not to live, but to dzink, saith Aurelianus. He dzinks for delight, for company, for braver,

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very, for contention, and for inflamed charity
to absent friends, his belly is his god, Phil. 3. 19.
and is unfit for the service of that high God,
1 Thel 5. 17. He abuseth his creatures, shameth
himself, and is enabled to sin: when he should
mourn he is merry, saying, to morrow we shall
dye, and he drinks wine in bowls, when he should
be sorry for the affliction of Joseph, Amos 6. 6.
like the Epicure which saith, let us eat, drink,
and be merry, for after death there is no plea-
sure. The Lord God of hosts calls unto weeping
and mourning, and behold joy, and gladness, slay-
ing oxen and killing sheep, eating flesh and drinking
wine, Isa. 22. 12, 13. instead of repentance: they
contemned the admonition of their teachers,
saying, Let us eat and drink, for our Prophets say,
we shall dye to morrow. But consider immedi-
ately after what the Prophet saith, Ch. 24. 7, 9.
The wine faileth, the wine hath no might; all that
were of merry heart do mourn. They shall not
drink wine with mirth; strong drink shall be bit-
ter to them that drink it. The Lord pronoun-
ceth woe upon woe to drunkards. Chap 5. 11. 22.
Woe unto them that rise up early to follow drun-
kenness, and to them that continue until night till
the wine do inflame them. Woe unto them that
are mighty to drink wine, and to them that are
strong to pour in strong drink. Four several
times doth the Prophet pronounce woes to
Drun-

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Drunkards in one chapter. The wise man saith, Prov. 23. 29 30, 32. To whom is woe, to whom is sorrow, to whom is strife, to whom is murmuring, to whom are wounds without cause, and to whom is redness of eyes: even to them that tarry long at the wine, &c. in the end thereof it will bite like a serpent, and sting like an adder.

Now seeing that there is such a strong chain that is linked together with so many woes, which reacheth as far as betwixt the Drunkard, and destruction (except repentance break this chain) it will assuredly draw down vengeance upon thy body, or soul, or both: Now therefore seeing it is so, Christs Caveat is not to be rejected. Luke 21. 34. Take heed to yourselves, lest at any time your hearts be oppressed with surfeiting, and drunkenness, and cares of this life, and lest that day come on you at unawares.

King Belshazzar made a great feast to a thousand of his Princes, and they drank wine in the golden vessels, which his father had brought from the Temple in Jerusalem, Dan. 5. At the same hour appeared the fingers of a mans hand which wrote, &c: Then the Kings countenance was changed, and his thoughts troubled him; so the joynts of his loins were loosed, and his knees smote one against another; and the same night was Belshazzar the King slain: here we

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See how near drunkenness and destruction was linked, the same hour his thoughts troubled him, and the same night he was slain. The vine brings forth three Grapes, the first of pleasure, the second of drunkenness, the third of sorrow. It is folly to rebuke a drunken man; example we have of Abigail, a woman of singular wisdom, 1 Sam. 25. 36, &c. for she came to Nabal her husband, and behold he made a feast in his house like the feast of a King, and Nabals heart was merry within him, for he was very drunken; wherefore she told him neither less nor more until the morning arose; then in the morning when the wine was gone out of Nabal, his wife told him (that David had vowed to destroy both him and all his house, for denying of his servants that small request which they desired: and the text saith) when she had told him those words, his heart died within him, and he was like a stone; and about ten dayes after, the Lord smote Nabal that he died. From hence we may gather how close drunkenness and destruction are linked together: Wine hath as much force as fire, for as soon as it overtaketh one, it dispatcheth him, it discloseth the secrets of the soul, and troubleth the whole minde. Wine is the blood of the earth, and the shame of such as abuse it. Mark the end of Drunkards, and abhor their wickedness, Isa. 28. 1. Woe to the Crown of pride,

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pride, the drunkards of Ephraim, for his glorious beauty shall be a fading flower, which is upon the head of the valley of them that be fat and are overcome with wine. ver. 7, 8. They have erred because of wine, and are out of the way by strong drink; the priests and the prophets have erred by strong drink, they are swallowed up with wine, they have gone astray through strong drink, they fail in vision, they stumble in judgement; for all their tables are full of filthy vomiting, no place is clean. From hence we may gather this three-fold observation; First, there is pronounced woe to the Drunkards, their glorious beginning shall have a fading or sterill conclusion. Secondly, the drunkards they erre, they are out of the way, They fail in vision, they stumble in judgement. Syrach saith, Eccus. 19. 1, 2. Wine and Women lead wise men out of the way, and put men of understanding to reproof. A labouring man that is given to drunkenness shall never be rich, saith Syrach. Lots Daughters made their Father drink Wine, and then lay with him, Gen. 19. 33. but he perceived not neither when they lay down, neither when they rose up. Wine had so obscured his judgement, and so darkened his understanding, and so fell into that sin of incest with his own Daughters. Lastly, the loathsomness of drunkenness, All their tables are full of filthy vomitings, no place

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place is clean, what can be more filthy? Ambrose saith, The first evil of drunkenness is the danger of chastity. Nothing maketh drunkenness to be more abhorred then the filthy and beastly behaviour of those men, whose stomacks are overcharged with excess. The Lacedemonians would often shew their children such as were drunk, to the end they should learn to loath that vice; it is a monster with many heads, as filthy talk, fornication, wrath, murder, swearing, cursing, and such like. The Spartans caused their children to behold their slaves when they were drunken, to move them to the detestation of that vice. Wine inflameth the liver, rotteth the lungs, dulleth the memory, and breedeth all diseases: Therefore flee from drunkenness, for it is the authour of a thousand evils, it maketh wise men fools, and it bringeth diseases to the body, and destruction to the soul: it is that vice which stirreth up lust, anger, grief, and extremity of love: it distempers the wit, weakeneth the feet, and overcome the vital spirits, saith Aristotle. It burns up beauty, and hasteneth age, it's a bewitching Devil, a pleasant poison, & a sweet sin, saith Augustine. Drunkenness maketh of a man a beast, of a strong man weak, and of a wise man a fool, saith Origen. Where drunkenness is mistress, there secrecie bea-

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bearcth no mastery. Steel is the glass of beauty, and wine is the glass of the mind; its a root proper to every disease, saith the heathen man Plato. It hath deboured more men then the Sea hath drowned: Drunkennes makes a man more brutish then Balaams Ass, for he could both walk and talk; but many times a Drunkard can do neither. Anacharsis saith, the first draught that a man drinks is for thirst, the second for nourishment, the third for pleasure, and the fourth for madness. O what a voluntary madness do Drunkards run into, when four draughts will not satisfie their insatiable desires! no, not ten times four. Surely, surely, they are more frantick then those in Bedlam. Drunkennes darkens the wit, it perverts the imagination, and it stirs up choller. Plato bade drunken and angry men to behold themselves in a glass; and if they will do so, here is one wherein they may behold themselves most clearly. Drunkennes is nothing else but a voluntary madness. What is more vile and loathsome then is the Drunkard, whose mouth is the lodge of poisonous savours, whose body through excess doth tremble, and shake; whose promises are large, whose tongue bewrapeth secrets, whose minde is soon changed, whose countenance is transformed; for commonly when the head is full of Wine, the tongue is

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set at liberty; neither is he content with many
sorts of wine, but he drowneth himself o^r his
senses in all variety of liquor, making himself
the monster of excess, it's the nursery to all
contention, it kindles the coles of wrath, and
is the root of all mischief, and the ready road
to ruine. Gen. 9. Drunkenness did discover
the priuie parts of Noah, and caused Lot to com-
mit incest. 2 Sam. 13. 28. Drunkenness slew
Amnon, King Davids Son, and murdered Ho-
lofernes, chief Captain of the Army; for it is
said, that he drank more wine that day then he
had in any day ever since he was born, Judith 12.
20. and 13. 2. he was filled with wine, and Ju-
dith slew him in his drunkenness. The Leo-
pard cannot so soon be taken by any thing as
by wine, for being drunk he falleth into the
toyles. Be not drunken with wine, for wine
turneth a mans understanding away from the
truth, and kindleth in him the fire of lust, lead-
ing his eyes into errour; it's a servant to lust,
and it turneth the minde to filthy thoughts, and
sin is wrought without shame; a drunken man
is ashamed of nothing: therefore he that drink-
eth wine had need of discretion, that he do not
overdrink himself; for drunkenness causeth
him to talk filthily, and to do wickedly, and
not to be ashamed, but to boast of his ludeness,
thinking it to be very good. Wine is a cause of

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war and sedition, but being soberly drunken, its profitable for the life of man, Eccclus. 31. 27, 28, 29, 30. What is his life that is overcome with wine; wine was made from the beginning to make men glad, not for drunkenness. Wine drunken with excess maketh bitterness of mind with brawlings and scoldings. Drunkenness increaseth the rage of a fool, till he offend, it diminisheth strength and maketh wounds. St. James saith, James 3. 16. Where envying and strife is, there is sedition, and all manner of evil works. Thus you see that all manner of evils that is under the Sun, is caused, or cometh by drunkenness. Of all vices drunkenness is the worst, and of all sinners, the drunkard is the most hainous, it being a compendium, an epitome of all other offences, and the sinner by it is made fit for any, for all enormities. Man when he is at the best is good for little, but when he is drunk, he is good for nothing: he is then made such light stuff, that the Devil may carry him whither he listeth at every blast, which we may plainly see, if we do but consider how every breath he draws in, drives him from one side of the street to another.

The Lacedemonians to make this vice odious to their children, would show them their servants when they were drunk: Though I commend not their act, yet I cannot dislike their
end.

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end. Though to make their servants drunk, were a fault in the act, yet by it to make their childezen shun that stinking vice, was vertue in the end: but we are otherwise taught, not to do evil that good may come thereof. Since then God hath created me with a reasonable soul, that I might follow, observe, and embrace vertue, and goodness, I will never so much degenerate from the end of my creation, as to make my body which was created a vessel of purity, to be a sink of iniquity, and to turn a vessel of vertuous things into a tun to hold drinke.

The drunkard can neither rule himself nor others, he is a disturber of peace, a devourer of good creatures, a corrupter of manners; his wit, foot, and hand goeth palsie-like, his belly burieth his drinke, and his drinke burieth his wit, his least enemy may overtake him, he is like a drunken Trojane, he disgraceth his profession, and disableth his calling, he stumblith in judgement; nothing is left of man but a shape, he is proud, furious, passionate, vain, foolish, quarrellous, offensive, a railer, a rebealer of secrets; he will scoff, and scold, he will play the tyrant, or the fool, the lion or the ape: he hath an inflamed face, and reeling eyes, stinking breath, staggering legs, and stammering tongue: it goeth like the sailes

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of a windmil. Drunkennels makes shameless, but truly soberness makes them to be ashamed of their beastly behaviour. The Drunkard is hardly cured, he findes his disease so pleasant, and suffers his malady to become habitual; he regards not the work of the Lord, neither considers the works of his hands, he contemneth all correction. Prov. 23. 35. They have stricken me shalt thou say, but I was not sick; they have beaten me, but I knew it not; when I awake therefore will I seek it yet still. Drunkennels is the mother of all vices, saith Augustine. It is a flaming fiend, a sweet poison, a pleasant sin, who doth it, doth not sin, but is altogether sin. Ovid saith, I will never esteem a drunken man chaste; for saith Hierom, It bringeth forth venery, it doth beget the minde to it, Gen. 19. 32. Examples hercof are the Sodomites, and as David thought to have done with Uriah, 2 Sam. 11. 13. Drunkennels is the nourishment of lust. St. Austine saith, he is to be punished for that, he serveth the Devil willingly. By Picacus law he that doth evil in his drunkennels, should be twice punished. By Solons law a drunken Prince should dye. The Indians allowed a woman to kill a drunken King, and for her reward, to have his successor to her husband. The drunkard, by Moses law was to be stoned to death, Deut. 21. 20. The Drunkard

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Drunkards deface themselves; it besotteth the wit, as young Cyrus gave his answer to his Grand-father Astiages: why he refused to drink wine; because, said he, I took it to be poison; for I have seen it spoil men both of wit and sense: as Origen said of Lot, Drunkennes deceived him whom whole Sodom could not deceive. And Augustine said, Wine is a wilde wrestler. Alexander the victor of all was overcome of wine. It turneth strength to weakness, and health to sickness. Drunkennes (saith Seneca) doth recompence the merry madness of one hour with the wearisomness of long time. Gal 5. 21. Oftentimes drunkards grow soon old; and besides all this, he depriveth himself of regeneration, and of Christ, Rom. 6. 16. The spirit is quenched, the flesh and body of sin is strengthened, and the soul is made like a City broken down, and without walls, Eph. 5. 18. He incurreth shame; the examples whereof is Lot, Noah, and Nabal, 1 Pet. 2. 11. and poverty, and famine, Prov. 21. 17. and 25. 18. Wine in youth, turneth to water in age. The Prophet Joel saith, Joel 1. 5. Awake ye drunkards, and weep, and howl all ye drinkers of wine, because of the new wine, for it shall be pulled away from your mouth. The Prophet Habbakuk pronounces woe to drunkards, Hab. 2. 15, 16. Thou art filled with shame, and shameful spewing shall be for thy glory. The Drunkard

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kard is exposed to all danger, and hath no skill to prevent any, nor feel them, Prov. 23. 34, 35. For he is as one that sleepeth in the midst of the sea, and as he that sleepeth on the top of the mast. It bringeth on sudden death, it soweth the seeds of deadly and heritable sicknesses; more perish by surfeit then the sword. Elah King of Israel, as he was in Terzah drinking till he was drunken, 1 Kings 16. 9, 10. his servant Zimri captain of half his chariots, came and smote him, and killed him, &c. Thus you see what dangerous effects drunkenness doth produce: Belshazzar was slain in his drunkenness. Amnon, King Davids son was slain in his drunkenness. Holofernes was murdered in his drunkenness, and Elah was killed in his drunkenness. Cambisis in his drunkenness killed his own son, and Alexander in his drunkenness killed his most loving friend Cleus; and besides all this, as Esau sold his birth-right for a mess of pottage; so the Drunkard his grace and glories right, for a belly full of drink, for the which he is excluded out of heaven, Gal. 5. 21. so that when that shall be so fearfully accomplished, he may miserably say thus, O God, for how short a pleasure have I given over so great a felicity; when with the rich glutton in his fiery torments, he shall not be pittied with one drop of water to quench his endles and unquench-

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quenchable thirst. What will the drunkards say, when that hand-writing shall appear against them which appeared against Belshazzar in his drunkenness, Dan. 5. and say, Mene, mene, Tekel upharfin; God hath numbred thy Kingdom, and finished it, and thou art weighed in the balance and found too light, &c. What wilt thou say if God should call thee to an account for thy stewardship, Luke 16. (even in the midst of thy drunkenness) and say, thou shalt be no longer steward, because thou hast wasted thy masters goods; yet for all this, it is hard to cure a man that is given to drunkenness; it is difficult to speak to the belly, which hath no ears, it is folly to rebuke a drunken man, 1 Sam. 25. 36. Lycurgus to cure drunkenness caused all the vines to be cut down. Diogenes when he was urged to drink beyond measure, did cast the drink down on the ground, saying, If I do drink all this; not then the liquor, but my self would be destroyed: therefore it is good to eschew the company of Drunkards; one diseased sheep infects the whole flock. The consideration of the filthy manners of Drunkards, is a great preservative to an honest heart. This was the remedy that Anacharsis used, having ever before his eye the most filthy and unseemly manners of the intemperate. Call also frequently to minde when thou art sober these fil-

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thy things that thou hast used, said, or don, when thou wast drunken. Plato willed his disciples when they were drunk, to behold themselves in a mirrour, that they might the more detest their own manners. If thou couldst fall into spiritual ebriety, wherein there is a wonderful thirst for the fountain of life, and wouldst replenish thy heart with the rivers of the water of life, and couldst say with David, Psal. 42. 1, 2. Like as the hart desireth the water brooks, so longeth my soul after thee, O God? my soul is a thirst for God, yea, even for the living God, when shall I come to appear before the presence of God. In that case thou wouldst easily bridle thy self from that bodily, and more then beastly drunkenness. This spiritual ebriety, albeit it be scorned by the prophane, as may be seen in the example of Hanna the mother of Samuel, 1 Sam. 1. and in the Apostles, Acts 2. 4, 13. when they were all filled with the Holy Ghost, some mocked and said, they are full of new wine; yet let us sanctifie our spiritual thirst, Eph. 5. 18. And be filled with the spirit. I open herewithal prayer, hearing of the word, meditation of Gods love, of Christs death, and union with us, and how that our bodies are the temples of the holy Spirit, and that God beholdeth us as a judge whose wrath is strong, remembering all wayes upon the last day of our life, and of the world,

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world, and look to thy particular calling, that by no means thou disgrace it by drunkenness, nor hinder it, but rather dignifie it by temperancy. To this purpose it is said, Prov. 31. 4, 5. It is not for Kings, O Lemuel, it is not for Kings to drink wine, nor for princes strong drink, lest he drink and forget the decree, and change the judgement of the children of affliction. Consider also thy Christian calling, that thou art a child of the light, that shouldst walk in the light, and not a childe of darkness, that thy intention may be to walk alwayes honestly, Rom. 13. 13. as in the day, and not in drunkenness. Tit. 2. 12. for the grace of God, that bringeth salvation unto all men, hath appeared, and teacheth us to deny all ungodliness and worldly lusts, and to live righteously, godly, and temperately in this present world.

Civil laws well set down, but better executed, would be great helps against this malady to correct it. At least, the Persian law authorized by King Abashuerus, Esth. 1. 8. was exceeding good to restrain some degrees of this impiety; which was, that none should compel another to drink; for so the King had appointed, that they should do according to every mans pleasure: that drink is most pleasant, that sufficeth a mans self. Plato's law was, not to drink to another. As drunkenness groweth by custom,

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stone, so it doth fade by abstinence. As did the Rechabites in their constant abstinence from wine, at the commandment of one Jonadab. Jer. 35. 5, 6, 19. Jeremiah set before them pots full of wine, and cups, and said unto them, drink wine. But they said, we will drink no wine; for Jonadab said, You shall drink no wine, neither you nor your sons for ever, &c. We obey his voice, we drink no wine all our dayes, neither we, our wives, our sons nor our daughters; so the Rechabites kept this command. Therefore thus saith the Lord of hosts, the God of Israel, Jonadab the son of Rechab shall not want a man, to stand before me for ever; his posterity shall continue and be in my favour for ever, because thou hast obeyed thy fathers command. Surely this is one sufficient motive for to induce every one unto sobriety. When the drink is in the cup it is in thy power, when it is in thy body thou art in the power of it; when thou drinkest thou usest the wine as thou pleasest; but after thou hast drunken, it will handle thee as it pleaseeth; it is an easie entry, yea a most slippery step to drunkenness. Consider also that God and nature hath given thee the narrowest womb, and the straitest throat above all living creatures, that thou mayest learn thereby to be most sober, 1 Thes. 5. 5, 6. be instructed in the grace of God, Tit. 2. 11, 12. watch for Christs second
com-

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coming, Luke 21. 24. Drink as thou wert to drink no more. Be careful to fill thy heart with grace, Eph. 5. 18. Heb. 13. 9. Put on the Lord Jesus, Rom. 13. 14. Gal. 5. 24. Be strong in the inner man, Eph. 3. 16. Let not thy table be a snare to thee, Psal. 69. 23. Replenish thy heart with the spirit, before thou fill it with drink, with spiritual gladness, and a thankful heart begin thy drinking, Eph. 5. 18, 19. Joel 2. 26. and in all thy actions respect Gods glory, 1 Cor. 10. 31. Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God, And then thou shalt call upon the name of the Lord, and he will hear thee, and he will be with thee in trouble, and he will deliver thee, Psal. 91. 15.

A persuasion to Temperance, and some motives for to induce us thereunto; shewing the dangerous effects that cometh of Drunkenness, &c.

DOft in a morning favour drink that's strong,
Then do not drink thy mornings draught too long;
However let me crave, and beg this boon
You do not drink your mornings draught til noon;
But you undo your solid fences quite
If that you drink your mornings draught til night;
For many men in their excessive bowls,

With

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With their own bodies overthrow their souls ;
And therefore never let thine own right hand
Ruine thy self, by breaking this command :
Grant me but this, and truly though I'm poor,
I'll never beg of you, nor yours more.
To keep from want, spend prodigally never ;
To keep from spending, think thou wantest ever :
That want thou maist not, save what thou hast
got,

That save thou mayest, think that thou hast it not.
The best way not to want is to be sparing ;
The way to spare, to be for want still caring :
If thou canst get, but not keep what is got,
Beggery, when all is done, will be thy lot.
When thou hast digg'd a well that water gives,
What good wil't do if poured into Sives :
As one hand brings in, 't'other must lay up,
Else thou maist have to dine, but not to sup ;
Hold fast thy state, why shouldst thou look for
more,

And could'st not keep that which thou hadst before.

'Tis an old saying, spend and God will send,
But what beggery and bareness in the end.
Be sparing in expence, excessive spending
Brings what was long a getting to quick ending.
Abuse not thy estate with riotous dealing,
For riot wounds with want, want cures with
stealing ;

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Use thy estate, but fool it not away,
Turn'd out of all, men turn to birds of prey.
Use but with temper that which thou hast got,
No leech, like one that had, and hath it not.
Use thy estate, but give it not the slip,
Want makes the old wife trot, the young wife
trip.

Drink not too much, if thou thy health intend,

Every excess hath some defect i'th end.

Drink not extreamly, if thou love thine ease,

Every extream breeds some extream disease;

Drink moderately, if health thou wilt maintain,

Excess of pleasure breeds excess of pain;

Drink serves the bodies moisture to maintain,

When that turns serv'd, the rest but drowns the
brain.

Do we not daily see that drunkenness

And lust provoking meats, eat with excess,

Makes men more wanton, and more feeble grow

More prone to vice, to pious deeds more slow.

And what's the pleasure we can here obtain

More then an itching humour mixt with pain;

For in the midst of mirth for ought we know

We to the pit of hell may head-long go;

When overcome with drink we lie asleep

We may fall down into the dungeon deep:

When we are singing filthy Ale-house songs

God justly may deprive us of our tongues:

When

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When we are piping, peeping in the cup
To see our fellow drunkards drink all up,
God may in justice take away our sight,
Because we knew not how to use it right;
Before the hand can get the cup to th' head
For ought we know we may be stricken dead.
When we are merry drinking of some health
Sickness may come into the room by stealth;
And one arrest in great Jehovahs name,
On pain of death to go from whence he came:
The party struck grows ill and sick at heart,
Yet with good fellows he's full loath to part:
Some wishes him to stay, some not to shrink
Some tells him he was hang'd that left his drink.
But what sayes he? alas, I know his minde,
He with his mates had rather stay behinde;
I cannot blame him, for the truth is this,
Without repentance there's small hopes of blis.
The way is narrow, how then shall the blinde
And staring, staggering Drunkard it e're finde;
Or having found it, keep in it, sith he
Hath all his life been us'd to Heuf and Ree:
Beware then Drunkards, and grow wise in time,
Hate and forsake this soul-condemning crime;
Watch and be sober, and both fast and pray
That thou mayest feast with Christ another day.

His throat that once did swallow down strong
Is now more full of filth then any sink, (drink
He that did once drink wine and water strong,

A warning to Drunkards.

A drop of water craves to cool his tongue.
As Jacob to his household, so speak I
Unto each City, Countrey, Family,
Away with those strange gods that are among you,
And change your garments, for these things will
wrong you.

Away with whoredom, drunkenness, and pride,
Gods purity cannot such sins abide!
Wrestle with God, let not thy courage fail,
By earnest suits, thou maist at length prevail.
Tell such as shall my person laugh to scorn
Unwisely, they but spurn against a thorn;
And tell them that revile what I have writ,
I doubt not but they have more hair then wit;
More wit then wisdom, for if they were wise
To know themselves, they would not me despise.
Inquire not what I am. Gods gifts are free,
With able parts mean men adorn'd may be;
Sound Brains may be within a rugged Felt,
An honest Heart within a leather Pelt:
Alwayes fair Birds have not the sweetest notes,
Arts are not alwayes deckt in Velvet Coats;
From highest trees are crooked Ravens born,
When the sweet Nightingale sits on a thorn.

F I N I S.

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